



Dhul-Hijjah: A Sacred Season of Devotion, Reflection, and Reward

As the final chapter of the Islamic lunar calendar unfolds, a sacred season begins — a time when the hearts of believers are stirred, not by noise or distraction, but by the quiet call to come closer to Allah تعالى. Dhul-Hijjah, the twelfth month, arrives like a gentle reminder: of the beauty of submission, the strength of sacrifice, and the mercy of our Creator.

Whether you are among those who walk the blessed lands of Makkah or among those who raise their hands in prayer from afar — this month is for you, A Month Honored by Allah تعالى

Dhul-Hijjah is one of the four sacred months chosen by Allah تعالى - a season set apart in its weight and worth. It invites us to be more conscious, more grateful, and more devoted.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا... مِنْهَا أَرْبَعَةٌ حُرُمٌ

“Indeed, the number of months with Allah تعالى is twelve [lunar] months... of which four are sacred.”

(Surah At-Tawbah, 9:36)

In these months, every step toward good is multiplied, and every misstep carries greater consequence. It's a time to purify our intentions, protect our actions, and elevate our connection to the Divine.

The First Ten Days: Days Loved by Allah تعالى

The first ten days of Dhul-Hijjah are not just special — they are among the greatest days of the year. These are days in which Allah تعالى, in His boundless mercy, made good deeds even more beloved to Him.

Rasulullaah صلى الله عليه وسلم said:

ما من أيام العمل الصالح فيها أحب إلى الله من هذه الأيام

“There are no days in which righteous deeds are more beloved to Allah than these [ten] days.” (al-Bukhari)

These days call us to fast, to pray, to give, to forgive, and to remember Allah تعالى often. Even a whisper of *Subhaanallaah* carries immense rewarded. Each sunrise is an invitation to grow in sincerity and action.

The Day of Arafah: A Mountain of Mercy

The 9th day of Dhul-Hijjah is the Day of Arafah — the most sacred day of the Hajj, and one of the most powerful days for all Muslims. Pilgrims gather at Mount Arafah, standing in humility and prayer. For those not on Hajj, it is highly recommended to fast, for its reward is vast.

Rasulullaah صلى الله عليه وسلم said:

صيام يوم عرفة أحتسب على الله أن يكفر السنة التي قبله والسنة التي بعده

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“Fasting on the Day of Arafah, I hope from Allah تعالى that he expiates the sins of the previous year and the coming year.” (Muslim)

It is a day of forgiveness, of renewal, of tears and transformation — a day when the gates of mercy are wide open.

The Legacy of Hajj: A Journey of the Heart

Dhul-Hijjah is crowned by Hajj, the pilgrimage that reflects the unity, humility, and timeless legacy of Islam. Every act in Hajj recalls a story: Sayyidina Ibraahim's عليه السلام obedience, Haajar Radhiallaahu Anha's resilience and Ismaails عليه السلام surrender. It is a journey of the soul wrapped in the simplicity of two white garments, where the king and the worker walk side by side equally in the sight of their Lord.

Those on Hajj walk the footsteps of the Prophets — but those at home can walk the path of righteousness too. Worship, sincerity, and good deeds are open to all. It's going to be either our beloved boarding or our homes we walk in for the most of us, but what is most important for us is to have our intentions right and keep our hands stretched out asking for the mercy of Allah تعالى and not to be deprived of the blessings of this Mubarak time.

Virtues and Masaail of Qurbaani

Introduction:

Qurbaani, also known as Udhiyyah, is an important Islamic ritual performed during the days of Eid al-Adha. It involves the sacrifice of an animal, usually a goat, sheep, cow, or camel, as a sign of obedience to Allah تعالى and a reminder of the great sacrifice made by Sayyidina Ibrahim عليه السلام when he was commanded by Allah تعالى to sacrifice his son Isma'il عليه السلام.

Who is Obligated to Perform Qurbaani?

Qurbani is not obligatory for every Muslim. It is compulsory upon a Muslim who meets the following conditions:

Financial Capability (Saahib al-Nisaab): The person must be financially capable, meaning they must own the

equivalent of the minimum amount of wealth (Nisaab) required for Zakaat to be obligatory (usually about 87.5 grams of gold or its equivalent in silver, cash or business merchandise). This applies to both men and women.

Maturity (Baligh) and Sound Mind: The individual must be of mature age (puberty) and in their right mind.

Resident (Muqim): The person should be a resident, i.e., not a traveler (Musaafir), as Qurbaani is not obligatory for someone on a journey.

Qurbaani of One's Own Choice: The person can either perform the Qurbani themselves or have it performed on their behalf by means of delegation.

Exemptions:

Children, and those who cannot afford the sacrifice are not obligated to perform Qurbaani. However, they may choose to offer it voluntarily if they wish.

Virtues of Qurbani

The act of Qurbaani holds immense spiritual value, and several Ahaadith highlight its virtues:

Following the Sunnah of Ibrahim عليه السلام: Qurbani is an act that commemorates the obedience and sacrifice of Sayyiduna Ibrahim عليه السلام, who was willing to sacrifice his son in submission to Allah's تعالى command. This act of submission is symbolic of a Muslim's willingness to give up their own desires for the sake of Allah تعالى.

Expiation of Sins: Rasulullaah صلى الله عليه وسلم said, "The blood of the sacrificial animal will come on the Day of Judgment as a shield for the person who offers it." (Ibn Majah). Offering Qurbaani is a means to seek Allah تعالى forgiveness and a way to purify oneself from sins.

Feeding the Needy: A significant portion of the meat from the sacrificed animal should be distributed to the poor and needy. By doing this, a person not only gains reward but also strengthens the ties of the community and assists those who are less fortunate.

A Sign of Gratitude: Offering Qurbaani is a way of showing gratitude to Allah تعالى for His countless blessings. The act of sacrifice allows a person to reflect on the greatness of Allah تعالى and His bounties.

A Means of Barakah: Offering Qurbaani brings blessings (barakah) in one's life, wealth, and family. Rasulullaah

صلى الله عليه وسلم stated, "For every hair of the Qurbaani animal, you will get a reward." (Tirmidhi). The sacrifice is not merely a physical act but a means of spiritual elevation.

Conclusion:

Qurbaani is not just a ritualistic sacrifice; it is a deeply spiritual act of worship that strengthens a Muslim's faith and connection to Allah تعالى. It is an opportunity to show gratitude, increase one's acts of charity, and seek Allah تعالى forgiveness. By understanding the significance and virtues of Qurbaani, Muslims can approach this act with sincerity, ensuring it becomes a means of both personal and collective benefit.

عليه السلام Ibraahim

Life of Ibraahim عليه السلام

One of the most well known and talked about Nabi to pass was Sayyiduna Ibraahim عليه السلام, from whose life there are many lessons to be learnt, a life that was full of tests. His life is an example of how we should adopted Sabr, place our trust in Allah تعالى, and inculcate the remembrance of Allah تعالى in our lives.

و اذا ابتلي ابراهيم ربه بكلمات فاتمهن

(Remember), When we tested Ibraahim عليه السلام with words (commands) which he fulfilled.

Early life:

Ibraahim عليه السلام was born in modern day Iraq to a man named Aazar. From the beginning of his life Allah تعالى had kept him safe from the worship of idols, unlike his townsfolk, who worshipped these idols and truly believed them to be gods. His father was the one who sold and made these idols. Growing up, he never understood how his people could worship idols they created themselves. He called everyone of them to worship Allah تعالى alone. He explained to them on many occasions how these idols are nothing but statues, they do not possess the power to do anything. The result of this was that Ibraahim عليه السلام was greatly hated throughout the entire nation. He finally decided that since his people would believe him verbally, he would practically demonstrate it to them.

Breaking of the idols

This intense situation had worn off when the celebration for these idols came. All the people had left and Ibraahim عليه السلام was alone. He had planned from before to destroy these idols and now he had his chance. He went to the idols and said:

الا تأكلون ما لكم لا تتطقون

Do you not eat? What is the matter with you that you do not speak?

After which he struck and broke all the idols with an axe except the largest one, he placed the axe in his hands. When the people saw their idols trashed, they went to Ibraahim عليه السلام. Taking the opportunity to give them Da'wah to Islam, he told them to ask the idol in whose hand the axe was. To which they replied that these are just idols, they do not hold such powers. Instead of understanding this and accepting Islam, they cast Ibraahim عليه السلام into a huge fire. A fire so hot that birds would burn to ashes flying over it, so large and hot that they had to catapult Ibraahim عليه السلام into it. This fire had no effect on him, due to placing his trust in Allah تعالى. After this incident he called his father to Islam once more but he rejected it this time too. Ibraahim عليه السلام informed him that he will continue making Dua for his guidance. In this is a lesson for us all, we must try and change the bad ways of ourselves and then those around us as much as we can, after which we must resort to Dua.

Migration to Makkah:

After these preceded incidents, Allah تعالى commanded Ibraahim عليه السلام to migrate to Makkah. He went with his wife Haajar and his son Isma'eel عليه السلام. Upon reaching there he was commanded to leave his wife and son there. Haajara asked him if his lord had commanded him to do so? He responded in the affirmative. She was thus content, she knew her lord would help her in the time of need.

In Makkah

When Ibraahim عليه السلام returned he was happy to see his family. He then saw a dream that he was slaughtering his son. When he told his son about it he replied:

يا ابت افعل ما تؤمر ستجدوني ان شاء الله من الصابرين

(oh my father, do what you have been commanded to, if Allah wills you will find me amongst the patient)

Allah تعالى wanted to see if Ibraahim عليه السلام loved his son more or Allah تعالى. So he took a knife and placed it on his neck intending to slaughter him. This action of his pleased Allah تعالى so much he sent a ram from Jannah and commanded him to slaughter it instead. This is why we celebrate Eid-al-Adha to replicate this noble act of submission to the will and command of Allah Ta'aala.

Conclusion:

We should use the examples of Ibraahim and Isma'eel عليه السلام to practice upon the commands of Deen under all circumstances, whether it be logical to us or not. May Allah Ta'aala grand us the ability to follow in the footsteps of His Khaleel and submit to him at all times.

Aameen

Hajj

Definition of Hajj

Hajj literally means "the intention to visit a holy Place". In the Shari'ah it implies the performance of specific deeds during a specific time, at a specific place in accordance to a specified manner.

Its Wisdom and directive

Hajj is obligatory upon every male and female Muslim once in a life time and has to be performed in according to prescribed rules.

Allah تعالى has mentioned:

"Hajj is a duty man owes to Allah When he has the means to undertake the Journey".

(Surah Ali Imran - Verse 97)

Rasulullaah صلى الله عليه وسلم stated: "Islam is based on five Principles. The declaration that there is no other creator but Allah and Muhammad صلى الله عليه وسلم is Allah's messenger, steadfastness in the five obligatory prayers, the payment of Zakah, the observance of fast during the month of Ramadhaan and the Hajj to the Holy Kaaba.

The virtues of Hajj

Rasulullaah صلى الله عليه وسلم was asked, What deeds were the best. He replied: believe in Allah and His messenger. He was then asked what followed thereafter, Rasulullaah صلى الله عليه وسلم replied: a righteous pilgrimage. Hajj Mabroor is a Hajj where in no sins are committed and is was carried out with deep understanding of all its sacred rituals.

Rasulullaah صلى الله عليه وسلم said:

He who performs Hajj and does not commit adultery or any heinous crimes returns from Hajj free from sins like the day his mother gave birth to him.

When did Hajj become Fardh?

It became Fard (obligatory) during the 6th year of the Hijrah, but Rasulullaah صلى الله عليه وسلم only performed it in the 10th year. He performed four Umrahs during his lifetime Some Ulama hold the view that the Hajj became Fard during the 5th year of the Hijrah.

During the 7th year Rasulullaah صلى الله عليه وسلم performed Umratul Qadha. This was done because the previous year he set out with 1,400 of his companions to perform their Umrah but the Quraish refused him entry into Makkah. The famous treaty of Hudaibiya was signed, which allowed them to return the following year in order to perform Umrah.

In the 8th year of the Hijrah, during the month of Ramadhaan, Rasulullaah صلى الله عليه وسلم conquered Makkah.

In the 9th year, Rasulullaah صلى الله عليه وسلم sent Sayyiduna Aboobakr Radhiallaahu Anhu as Amir to perform the Hajj in order to teach the Muslims the rituals of Hajj.

In conclusion the Qur'an mentions:

واذن في الناس بالحج ياتوك رجالا

"And proclaim to the people the Hajj (pilgrimage); they will come to you on foot..."

and it is also said:

ليشهدوا منافع لهم

"So that they may witness benefits for themselves."

Allah Subhanahu wa Ta'aala calls us to Hajj so that we can see the blessings of Allah Ta'aala and witness his benevolence.

We ask Allah to accept everyone's Hajj in the past, present and future and may Allah Ta'aala enable us too to undertake this noble journey.

Ameen

رحمه الله Imaam Abu Hanifa

Imaam Abu Hanifa رحمه الله (699–767 CE), born as Nu'mān ibn Thābit ibn Zūṭā, stands among the most influential figures in Islamic history. As the founder of the Hanafi school of jurisprudence, his legacy continues to shape Islamic legal practice across much of the Muslim world. Known for his deep intellect, principled stance, and methodical reasoning, Imaam Abu Hanifa's رحمه الله life story is a compelling testament to the enduring impact of scholarship grounded in integrity and logic.

Early Life and Background

Abu Hanifa رحمه الله was born in Kufa, Iraq, during the Umayyad Caliphate in 699 CE (80 AH). He came from a Persian family—his grandfather Zūṭā had been brought to Kufa as a captive and later gained his freedom. In his early years, Abu Hanifa رحمه الله was engaged in the trade of silk, a profession in which he earned a reputation for honesty and trustworthiness. However, his intellectual curiosity and moral commitment led him away from commerce and toward a life dedicated to Islamic scholarship.

Education and Scholarly Formation

Turning to the study of religion in his early twenties, Abu Hanifa رحمه الله quickly immersed himself in the Islamic sciences. His most influential teacher was Hammad ibn Abi Sulayman رحمه الله, under whom he studied jurisprudence for nearly two decades. Over the course of his scholarly journey, Abu Hanifa رحمه الله reportedly studied under more than 4,000 scholars, including a number of Tabi'een—the generation following the companions of Nabee ﷺ. Among those he encountered was Imaam Ja'far al-Sadiq, a descendant of Nabee ﷺ and a prominent scholar in his own right. Though their time together was brief, it reflected Abu Hanifa's رحمه الله openness to learning from a wide array of respected figures.

Jurisprudential Method and Contributions

Imam Abu Hanifa's رحمه الله most enduring contribution to Islamic thought lies in his development of a systematic approach to Islamic jurisprudence (Fiqh). As the founder of the Hanafi Madhhab, he emphasized a balanced methodology that drew upon the Qur'an, Hadith (Prophetic traditions), Ijma' (consensus), and Qiyās (analogical reasoning). In cases where legal precedent was unclear, he employed Istihsān (juristic preference) to arrive at practical and compassionate rulings. He was widely recognized for his ability to apply logic and reasoning to legal problems, crafting rulings that addressed both the letter and the spirit of Islamic law. His school of thought became known for its flexibility and adaptability—qualities that later helped it thrive across diverse cultures and regions.

Political Stance and Persecution

Abu Hanifa رحمه الله lived during a period of intense political unrest, transitioning from Umayyad to Abbasid rule. Despite being offered several high-ranking judicial positions, he consistently refused appointments, fearing that accepting such roles would compromise his independence and ethical principles. His defiance, particularly under the Abbasid Caliph al-Mansur, led to his imprisonment and alleged torture.

He remained steadfast in his beliefs and died in prison in 767 CE (150 AH) in Baghdad. His death marked the end of a life dedicated not only to learning but also to unwavering integrity in the face of political pressure.

Legacy and Influence

Despite writing few works himself, Imaam Abu Hanifa's رحمه الله legal opinions were carefully preserved and disseminated by his students—most notably Abu Yusuf رحمه الله and Muhammad al-Shaybani رحمه الله. These disciples played a critical role in systematizing and spreading the Hanafi school.

Over the centuries, the Hanafi Madhhab became the most widely adopted school of Sunni jurisprudence. It was embraced by the Ottoman Empire, flourished in South Asia (India, Pakistan, Bangladesh), and became prevalent in Turkey, Central Asia, and parts of the Middle East.

Final Resting Place

Imaam Abu Hanifa رحمه الله was buried in Baghdad, where his tomb has become a site of visitation and reflection for centuries. It stands as a symbol of his enduring spiritual and intellectual legacy.

Words of Wisdom

Imaam Abu Hanifa's رحمه الله teachings were not limited to legal thought; his insights into knowledge, logic, and ethics remain relevant today. Among his well-known quote is: *"Knowledge without action is a tree without fruit."*

Conclusion

Imaam Abu Hanifa's رحمه الله life exemplifies the harmonious blend of faith, intellect, and moral courage. Through his contributions to Islamic jurisprudence and his principled stance against political coercion, he set a standard for scholars across generations. Today, his legacy endures in the millions who continue to follow the principles of the Hanafi school, guided by the wisdom and integrity of its founder.

رحمه الله Imaam Maalik

Early Life and Background

Imaam Maalik ibn Anas رحمه الله was born in 93 Hijri (711 AD) in a village called Zul-Marwa in Madinah. He was born into a noble family renowned for their dedication to Islamic knowledge. His father, grandfather, and great-grandfather were all known for their deep involvement in Hadith scholarship. It is reported that his great-grandfather was a companion of Nabee ﷺ and participated in several battles alongside him.

Childhood and Turning Point

Despite growing up in a scholarly household, young Maalik initially showed little interest in studies. He was more fond of playing, especially with pigeons and birds. At around 10 years of age, his father tested him with a question to evaluate his intellect. Imaam Maalik رحمه الله failed to answer, prompting his father to reprimand him, warning that he would remain ignorant if he continued his careless ways. This criticism deeply impacted Imaam Maalik رحمه الله. Encouraged and motivated by his mother, he resolved to change and devoted himself entirely to the pursuit of knowledge.

Dedication to Knowledge

Imaam Maalik رحمه الله began his journey of learning with immense sincerity. He memorized the Qur'an at a young age and recited it to Imaam ul-Qurra, Nafi' ibn Abdur-Rahman رحمه الله, whose recitation remains foundational for Sunni Muslims today.

Over his lifetime, he studied under 900 scholars, including luminaries such as:

- Imam Sihab Az Zuhri رحمه الله
- Abdur Rahman ibn Qasim ibn Muhammad ibn Abu Bakr As-Siddique رحمه الله
- Amir Ibn Abdullah ibn Zubayr ibn Awwam رحمه الله
- Nafi Ibn Abi Nu'aym, the freed slave of Abdullah Ibn Umar رحمه الله

Imaam Maalik رحمه الله began teaching at the age of 17, and even at that young age, he was considered a highly trustworthy and knowledgeable scholar.

Fame and Influence

Unlike the other three great Imaams of Sunni Islam, Imaam Malik رحمه الله achieved fame during his lifetime. A key reason for this was his lifelong residence in Madinah, the beloved city of Nabee ﷺ. He only left the city to perform Hajj. Because of his stationary lifestyle, he had the unique advantage of meeting almost every great scholar who visited Madinah.

He met and learned from scholars such as Abu Hanifa رحمه الله, Abu Yusuf رحمه الله, and Lais ibn Saad رحمه الله. His reputation attracted students from across the Muslim world. Among his most renowned students were:

- Imaam Shafi'i رحمه الله
- Imaam Sufyan At-Thawri رحمه الله
- Ibn Jarir al-Tabari رحمه الله
- Abdullah ibn Mubarak رحمه الله

It is narrated that around 1300 scholars were direct students of Imaam Malik رحمه الله.

Personality and Character

Despite his immense fame, Imaam Maalik remained modest and disciplined. He devoted his life to worship and the pursuit of knowledge. He owned no house and lived as a tenant, possibly in a house that once belonged to Abdullah ibn Mas'ud رضي الله عنه. Known for his love of beauty, he believed that wearing fine clothing elevated the dignity of a scholar.

His classes were strictly disciplined. All students were treated equally—no special privileges were given, not even to rulers. Caliphs who attended his classes sat alongside others with no special seating arrangements.

Al-Muwatta: A Masterpiece in Hadith

Imaam Maalik's رحمه الله most significant scholarly contribution is his book, Al-Muwatta. It was the third comprehensive compilation of Hadith and the first book consisting solely of authentic narrations. After evaluating hundreds of thousands of Ahaadith, Imaam Maalik رحمه الله selected only the most authentic and relevant ones for inclusion.

Contemporary scholars considered Al-Muwatta equally authentic to later works like Sahih al-Bukhari and Sahih Muslim. However, because many of its Ahaadith were later included in those collections, Al-Muwatta became relatively less referenced over time.

Imaam Bukhari رحمه الله praised the "golden chain of narration"—Maalik رحمه الله from Naafi' رحمه الله from Ibn Umar from Nabee ﷺ as the most reliable Sanad in Hadith sciences.

Family Life

Imaam Maalik رحمه الله married once and had three sons and one daughter, Fatima bint Malik. While his sons did not follow in his scholarly footsteps, Fatima became a knowledgeable woman and memorized the entire Al-Muwatta. She used to attend her father's lessons from behind a door and would correct students when they made mistakes by knocking on the door.

Relationship with Caliphs

Imaam Maalik رحمه الله had cordial relations with the Caliphs and accepted their gifts. However, he never compromised his independence in giving Islamic rulings. He declined all offers of official governmental positions. Despite his respect for authority, he once faced public flogging for issuing a Fatwa contrary to the ruling of Caliph Al-Mansur.

When the Caliph learned about the incident, he dismissed the governor responsible and personally apologized to Imaam Maalik رحمه الله. Al-Mansur even suggested that Al-Muwatta be placed in the Kaaba and made obligatory for all Muslims to follow. Imaam Maalik humbly declined, emphasizing the diversity of valid scholarly opinions within Islam.

Death and Legacy

Imaam Malik رحمه الله passed away in 179 Hijri (795 AD) at the age of 87. His death deeply affected the Muslim world. Sufyan ibn Uyayna, upon hearing the news, remarked with sorrow, "There is no one left like Imaam Maalik on the face of the earth."

Imam Malik's رحمه الله legacy continues to shine through the Maliki school of thought, one of the four major Sunni madhahib, and through his enduring work, Al-Muwatta, which remains a treasure of Islamic jurisprudence and Hadith.

رضي الله عنه Khalid Ibn Waleed

Khalid ibn al-Waleed رضي الله عنه (592–642 CE), one of the greatest military commanders in history, was a companion of the Nabee ﷺ and played a vital role in the early expansion of Islam. known as "Saifullah" (The Sword of Allah), Khalid ibn al-Waleed's رضي الله عنه brilliant military strategies and fearless leadership earned him a legendary status in both Islamic and world history.

Early Life

Khalid ibn al-Waleed رضي الله عنه was born into the noble Makhzum clan of the Quraysh tribe in Mecca. His family was known for its military prowess and leadership. Initially, Khalid ibn al-Waleed رضي الله عنه was a staunch opponent of Islam and fought against the Muslims in early battles, including the Battle of Uhud, where his tactics contributed to the Muslim setback.

Conversion to Islam

Despite his opposition, Khalid ibn al-Waleed's رضي الله عنه keen intellect and observations of the Muslim's faith and unity led him to reconsider. In 629 CE, he embraced Islam and was warmly welcomed by the Nabee ﷺ, who recognized Khalid ibn al-Waleed's رضي الله عنه potential and gave him a leading role in the Muslim army.

Military Achievements

Khalid ibn al-Waleed's رضي الله عنه military career is marked by a series of unparalleled victories. He never lost a battle throughout his life. Some of his most nota-

ble achievements include:

Battle of Mu'tah (629 CE): His first major engagement after converting to Islam, where he led a successful retreat against overwhelming Byzantine forces.

Battle of Yarmouk (636 CE): A decisive encounter against the Byzantine Empire, where Khalid ibn al-Waleed's رضي الله عنه leadership ensured a major Muslim victory and opened the doors to Syria.

Conquest of Iraq: He led campaigns that brought much of Mesopotamia under Muslim control, including the Battle of Walaja and Ullais.

Unification of Arabia: Played a key role in subduing apostate tribes during the Ridda Wars after the Nabee's ﷺ death.

His strategies, such as using rapid cavalry movements, encirclements, and psychological tactics—are still studied in military academies around the world.

Dismissal and Later Life

Despite his success, Khalid ibn al-Waleed رضي الله عنه was dismissed from his position by Caliph Umar ibn al-Khattab, possibly to prevent the people from attributing victory to Khalid ibn al-Waleed رضي الله عنه instead of Allah. Though disappointed, Khalid ibn al-Waleed رضي الله عنه accepted the decision with humility and lived a quiet life until his death in 642 CE in Homs, Syria.

Legacy

Khalid ibn al-Waleed رضي الله عنه remains a symbol of courage, loyalty, and tactical genius. He transformed from a fierce opponent of Islam into one of its most formidable defenders. His life is a testament to how leadership, humility, and faith can reshape destinies and empires.

Destroyer Of All Desires: Death

Death is the inevitable end of every living soul, the great equalizer that strips away the illusions of this temporary

world. No matter one's wealth, power, or status, death comes uninvited and unannounced. From an Islamic standpoint, death is not the end, but the gateway to the eternal life of the Hereafter. It is a reminder, a lesson, and a mercy for those who reflect.

A Stern Reminder from the Qur'an

Allah تعالى says in the Qur'an:

> "Every soul shall taste death. Then to Us you will be returned."(Surah Al-'Ankabūt, 29:57)

This verse emphasizes that death is universal—none shall escape it. The reality of death shatters the delusions of permanence in this world and reminds us of our journey towards our Creator. It is the most certain event in life, and yet it is the most neglected in thought and preparation.

Nabee's ﷺ Warning:

The Messenger of Allah advised ﷺ:

> “Remember often the destroyer of pleasures: death.”(Tirmidhi, Hadith 2307)

This profound hadith reveals the spiritual power of remembering death. It curbs arrogance, deters sin, encourages repentance, and renews sincerity in worship. When a believer reflects upon death regularly, the love of the world weakens, and the desire for the Hereafter strengthens.

Imam al-Ghazali رحمه الله said:

> “Death is a bridge that unites the lover with his Beloved.”

This quote beautifully reflects the soul of a believer whose ultimate yearning is to meet Allah تعالى. For such a person, death is not a punishment but a union with the Divine.

Ibn al-Qayyim رحمه الله wrote:

> "The greatest punishment for the people of Hell is not the fire, but being veiled from Allah.”

This statement reminds us that the true goal is not just to escape Hell, but to attain nearness to Allah. Death is

the threshold to either the divine presence or divine punishment.

The Reality Behind the Veil

While the world lures us with endless desires—wealth, fame, beauty, pleasure—death exposes their fragility. A palace becomes a grave, garments become a shroud, and the body that was adorned is consumed by the earth.

> "Wherever you may be, death will overtake you, even if you should be within towers of lofty construction." (Surah An-Nisā', 4:78)

Death humbles the arrogant and reminds the heedless. It teaches that the real success is not in accumulating but in preparing—for the Day when deeds, not possessions, will speak.

The Final Accountability

Nabee's ﷺ once said:

> The intelligent one is he who subdues his soul and works for what is after death. (Tirmidhi, Hadith 2459)
Wisdom, therefore, lies in living not for this world, but for the eternal life to come. The righteous predecessors would sleep little and weep often—not out of despair, but out of fear of meeting their Lord unprepared.

Make Death Your Teacher

Remembering death is not a call to gloom, but a call to awakening. It invites us to shed our heedlessness, to live purposefully, and to realign our hearts with the Divine Will. It is the destroyer of base desires, yet the builder of noble character.

May Allah تعالى make our final moments our best moments, and may He grant us death upon faith and resurrection among the righteous.

> "O Allah, make the best of our deeds the last of them, and the best of our days the Day we meet You." (Dua of the pious predecessors)

Ameen

A Journey Of Faith

Just days after the annual Bukhari Jalsa, a group of nine colleagues, comprising of 5 students, 3 teachers and 1 inspiring senior citizen approximately 80yrs of age (our Ustaadh Qari Mubin Sahib's father), embarked on a spiritual journey that would leave an everlasting impact on our hearts.

Our destination

The breathtaking archipelago of Indonesia, home to over 17,000 islands (with around 11,000 inhabited), a population of 270 million people, and a Muslim majority of 87%.

What made this journey unique was the blend of spiritual enrichment, learning, and the incredible hospitality of our brothers and sisters across the Indonesian provinces.

We were fortunate to be accompanied by our teachers Moulana Junaid Dudhia, Moulana Abdullah Bhatia and Moulana Bilal Bhatia whose experience and guidance turned every moment into an opportunity for growth.

The presence of our beloved senior Muhammad Bhai Akoojee (Dada), always ready with advice and encouragement, was a powerful motivator.

Moulana Zaheer, with his deep concern (Fikr), constantly uplifted our spirits, while Moulana Yahya efficiently handled all transport and logistical matters with ease and care.

Qari Hamza, our Imaam with his melodious voice & inspiring Bayaans, Maseehullah, our adventurous chef & Mujahid our local guide & assistant will always be remembered.

Our First Stop: Central Markaz - Jakarta

Our journey began in the capital city, Jakarta, where we visited the Markaz - Masjid Al Muttaqeen in Anchol.

The warm welcome and hospitality extended by the for-

mer and current students of Darul Uloom Zakariyya (DUZ) was heart-warming. Every step of our journey was eased by their sincere Khidmah and brotherhood. Alhamdulillah From Jakarta, we flew to Medan in the Sumatra province. At the airport, we were greeted by eight to nine of our local students, who ensured our 8 day stay was hassel-free. Medan is a place of historical significance, as eight Sahaa-ba /Tabieen are said to be buried in Barus, a town in the same province. It was a reminder of Islam's deep and early roots in this region.

Inspiration in Every City

Medan: We visited Moulana Iqbal's Masjid "Masjid Taajun Nisa" and met notable DUZ graduates, the likes of MI. Qamarullah, who took off from work and joined us for a few days, MI. Khairullah, MI.Essa, MI. Khaidir, MI. Muntasir, MI. Furqaan & MI. Azhari, all of whom were overjoyed on seeing us.

Jambi: We stayed for a few days with Moulana Abdul Waahid at his Madrasah *Wadi Muqaddas*.

We were joined by MI. Rayhaan & MI. Hasan (2025 graduates), MI. Siddiq & MI. Naasir - the Imam of Masjid Hasanayn. Their hospitality was amazing.

Palembung: We were hosted by Qari Zakki at his Masjid & Darul Uloom 'Al-Burhaan'. He, his students and his family went out of their way to entertain us, conducting a Jalsa followed by a braai for our Jamaat. Qari Sahib joined us for a few days, leaving all his work behind, traveling twice to the capital Jakarta to be with us. May Allah Ta'aala reward him abundantly.

Bundung: Our final stop, where we were hosted by Moulana Wahyuddeen & visited by many of our graduates & local Ulama of the area.

Finally, back in Jakarta, Moulana Aslam accompanied us with his warm hospitality both at the beginning & the end of our trip.

Everywhere we went, one thing stood out clearly, The deep-rooted respect that the people, young and old, showed to the Ulama. In Madrasahs', we noticed how students were careful not to turn their backs toward their teachers. This Adab was also observed by the shopkeepers and people on the street, who greeted us with kindness, smiles, and sincere warmth.

Lessons and Reflections

1- A beautiful lesson we took from Indonesia was the emphasis on Dhikr after Salaah. It was common to see entire congregations remain seated in remembrance—something we often overlook back home. Their commitment was not just cultural; it reflected a deep spiritual discipline.

2- The presence of our teachers also brought a broader vision to the journey. Witnessing first hand the need for basic Islamic education, they encouraged many local Ulama to establish Maktabas for both children and adults. It was a reminder of the importance of Deeni education as a tool for upliftment, especially in the remote areas.

Historical Connections and Spiritual Legacy

This journey also rekindled an appreciation for the rich spiritual ties between South Africa and Indonesia. As early as 1694, Sheikh Yusuf Makassar arrived in Capetown from the Sulawesi Island with 50 family members and passed on in 1699. 'Tuan Guru' Imaam Abdullah of Tidore was imprisoned for 12 years on Robben Island, where he wrote a hand-copied Qur'an, built the Awwal Masjid, and laid the foundations for Islamic education in South Africa. Today, Cape Town alone is home to over 25 Karamats—graves of these saints who brought light to new lands.

A Journey Etched in Our Souls

Though many had cautioned us to prepare for hardship, our experience was filled with ease, barakah, and heartfelt hospitality.

The sacrifice, sincerity, and brotherhood we experienced especially from former Duz students was beyond what words can describe. They gave us not only food and accommodation but hearts filled with warmth.

Our time in Indonesia was more than a jamaat. It was a journey through time, tradition, and the living legacy of Islam that continues to shine in the archipelago.

May Allah Ta'aala accept our small efforts, reward those who assisted us, and allow us to carry the light of Da'wah and knowledge wherever we go.

Ameen